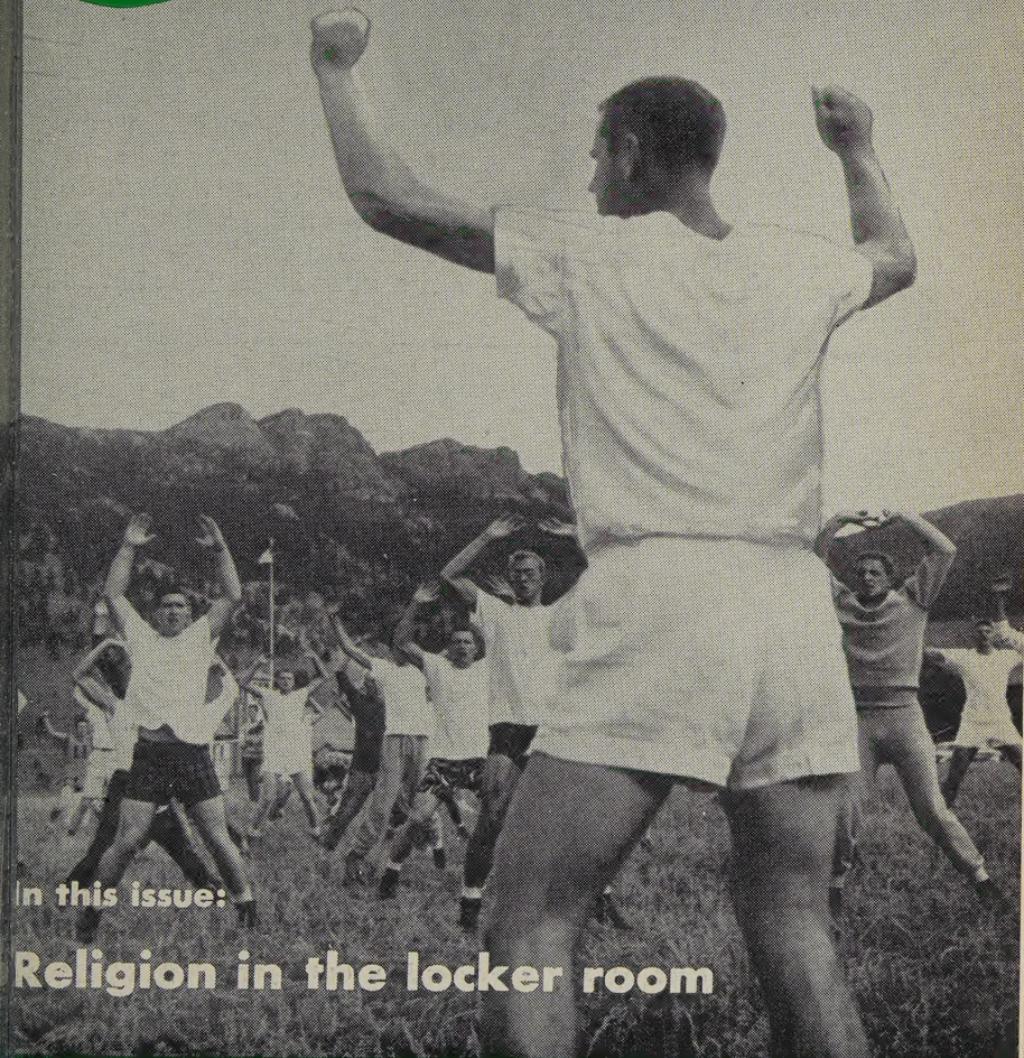


JUN 3 1958

Youth



In this issue:

Religion in the locker room

June 8, 1958



editor's note:

It's hard to take criticism. It's hard for us to have our parents criticize us, especially in front of our friends, even if we admit that there is an element of truth in what Dad or Mom says. It's hard to listen to a teacher tell us that we are doing something wrong, no matter how right she is. It's hard also for a great and prosperous nation such as ours to be criticized. We are shocked by demonstrations against our official representatives abroad.

We can take criticism in two ways. First, we can get angry with those who criticize us, whether it be our parents, our teachers, or other nations. What do we gain? Second, we can take a sincere and honest look at ourselves to see why we were criticized. Were we wrong somewhere along the line? Is the criticism justified? What can we do now?



Copyright, 1958; Gospel Trumpet Co.

"I appreciate being nominated as president of Youth Fellowship, but I am afraid that I must decline on the grounds that I am too stupid!"

June 8, 1958

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Volume 9 Number 12



Bob Feller demonstrates big league pitching form for about 300 high school and college athletes.

Religion in the Locker Room

By Fred Cloud

WANDERBILT football star Bob Taylor told a group of 300 high school and college athletes at Estes Park, Colo., last August: "Before going out onto the gridiron to begin a game, our team pauses for prayer. We don't pray that we will win. Rather, we pray that we will play the game to the very best of our ability."

In all parts of America today, outstanding college and professional athletes are witnessing to their Christian faith before groups of high school and college youth

Being all Christian is more vital than being All-American

who have been drawn together in rallies sponsored by the Fellowship of Christian Athletes. What is the FCA? Who's behind it?

A young basketball coach at Eastern Oklahoma A & M, Don McClanen, conceived the idea of the Fellowship of Christian Athletes in 1954. Basically, the approach of FCA is to capitalize on youth's inclination to hero worship by having Christian athletes witness strongly to their faith.

McClanen wrote and presented his idea to a number of outstanding persons in the world of sports—such as Tom Harmon, Bud Wilkinson, Bob Mathias, Alvin Dark, Bob Richards. He asked for, and received, their backing. With a year's expenses for the program underwritten by interested businessmen, McClanen resigned as coach in 1955 to devote full time to directing the FCA.

Advisers for the FCA include religious leaders who were outstanding college athletes: Dr. Louis Evans, former football and basketball star at the University of California; Rev. Roe Johnston, an All-American football player while at Annapolis; and Rev. Bob Richards, Olympic pole vaulting champion.

How is the idea of FCA put into practice? One of the major methods is through rallies. National

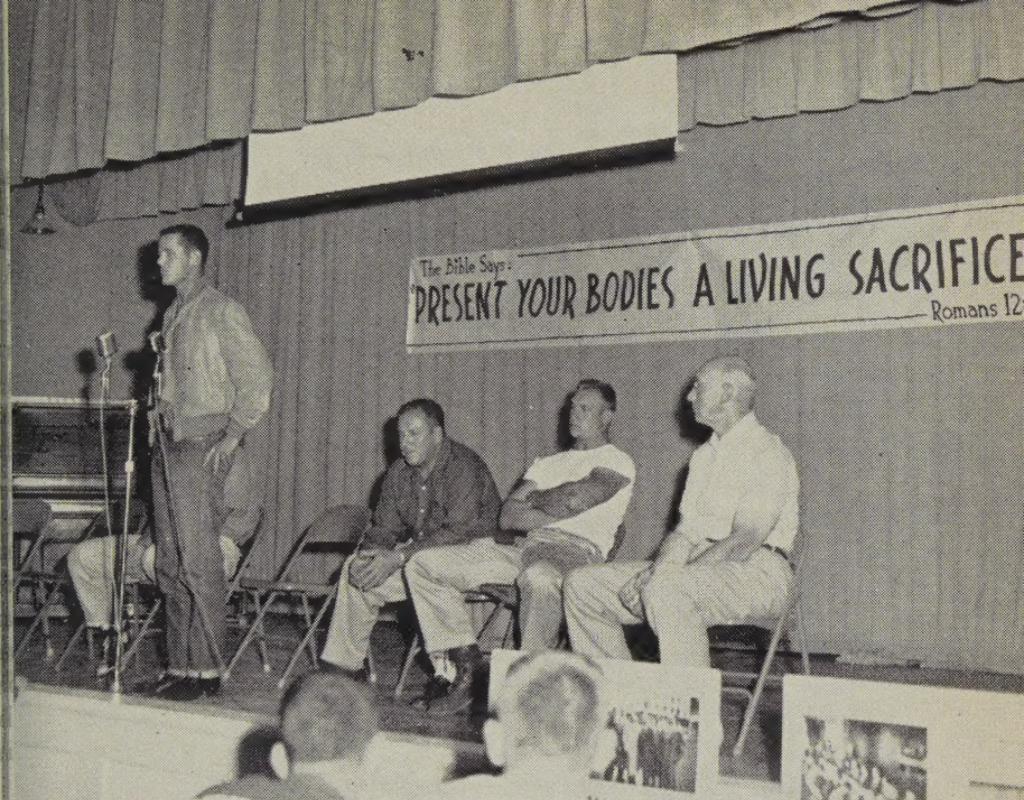
summer conferences for high school and college athletes and coaches are held each August at Estes Park, Colo. Dates for the third national conference are August 17-22, 1958.

Theme of the second conference held last August, was "Present Your Bodies a Living Sacrifice." All-American football stars, Clendon Thomas and Bill Krisher from the University of Oklahoma, and basketball stars, Jack Parr from Kansas State and Temple Tucker from Rice Institute, talked simply and pointedly about what the Christian faith meant to them. Typical was Krisher's statement, which concluded: "It's more important to be All-Christian in our daily lives than to be All-American in sports!"

Balance between spiritual stimulation and sports activity was obtained by daily sports demonstrations and skill-raising sessions by top-ranking athletes. Donn Moomaw, former All-American linebacker at UCLA and now an ordained minister, directed the athletes during exercise periods. A volleyball tournament titled "Dogpatch Olympics" was climaxed by an awards ceremony that had everyone chuckling.

Bob Richards demonstrated his pole-vaulting skill, clearing the bar at 14 feet 3 inches—at night and in a light rain! Bob Feller, former star pitcher for the Cleveland Ir-

Mr. Cloud is editor of *Christian Action*, Methodist magazine for older youth.



*J*endon Thomas, Oklahoma football star, discusses his Christian faith at the '58 Park conference last summer. On stage with him are (left to right): George Munn, athletic director at Michigan State University and 1957-58 FCA president; Bill Krisher, All-American Oklahoma guard; Tad Wieman, athletic director at the University of Denver.

ians, gave tips on big league pitching form to the young athletes. Speaking to the group, Feller said: "Throughout my career, I have made my Christian faith known boldly. No one has ever called me sissy for it. And no one has ever ridiculed me for it."

But what about the FCA and the church's program for youth? Are they competitive? I raised this question with Rev. Gary Demarest, former baseball star at the University

of California, who served as dean of the conference.

"We're not interested in starting youth groups to compete with denominational youth or student programs," Gary told me. "Instead, we aim to help athletes become active in youth and student programs of their own denominations."

"The Fellowship of Christian Athletes does *not* sponsor local groups," he continued. "It is not a membership organization. Our purpose is



Bob Feller: "No one has called me a sissy!"

to witness to youth in general and to athletes in particular, and to channel these athletes into youth fellowships and student centers operated by their own denominations."

To keep the athletes who become interested in FCA aware of their denominational ties, the officers require that every application for attendance at the summer conference be signed by the youth's pastor or priest. Clendon Thomas, who has just signed a contract to play professional football with the Los Angeles Rams, told me: "I think the main value of this conference is that it will encourage young people in high school and college to go to church." This opinion was shared widely by coaches and ministers who attended the conference at Estes Park.

But everyone obviously can't go to a national conference. The basic idea of FCA has to get down to per-

sons in local schools and communities if it is really to prove effective. And how is this done?

Local rallies have been held in many cities—from Ithaca, N. Y., to Augusta, Ga., and from Lincoln, Nebr., to Nashville, Tenn. In Nashville, for example, college and professional athletes such as Ron Morris, Alvin Dark, George Kell, Don Moomaw, and LeRoy King spoke at a city-wide rally on a Sunday afternoon.

This was followed by quick visits the next day by teams of speakers to 25 high schools and colleges located in the Nashville area. In addition, a special service was held for inmates at the Tennessee State Penitentiary. Emphasis at all these rallies is upon "playing the game for God" and "looking to Christ as your Coach."

And that's how FCA tries to lead youth athletes into a deeper Christian experience.



A well-built body can be a blessing, but it can also be a curse. We all want whole, healthy and attractive bodies. Proper rest, proper exercise, proper food are part of good stewardship of the bodies which God has given us. "Good looks are all that is needed in this world," some guys and gals say. As fine as this is, we know that it takes a lot more than just our looks to round out the total personality that is called "you." A pretty face, for example, is made ugly by ugly thoughts. The strength of a star athlete's personality is weakened when he bullies his friends into submission. On pages 3 through 6 is an article about a group of church-related athletes who feel that spiritual power is more important than physical power.

in headlines and sidelines . . .

What do you think of inter-racial dating and marriages?



By Galen R. Weaver

A FEW YEARS ago the son of white missionaries to Africa dated a Negro American fellow student. The authorities of the church-related mid-western college threatened expulsion if this did not stop. Why did the college administration take such a drastic step? Are inter-racial dating and marriage wrong?

Many white and Negro soldiers indulged in inter-racial dating and marriages during World War II and Korea. Authorities estimate that 70 to 80 per cent of "Negro Americans" have white ancestry. Some are so light-skinned that they "pass" into the white group by the thousands each year.

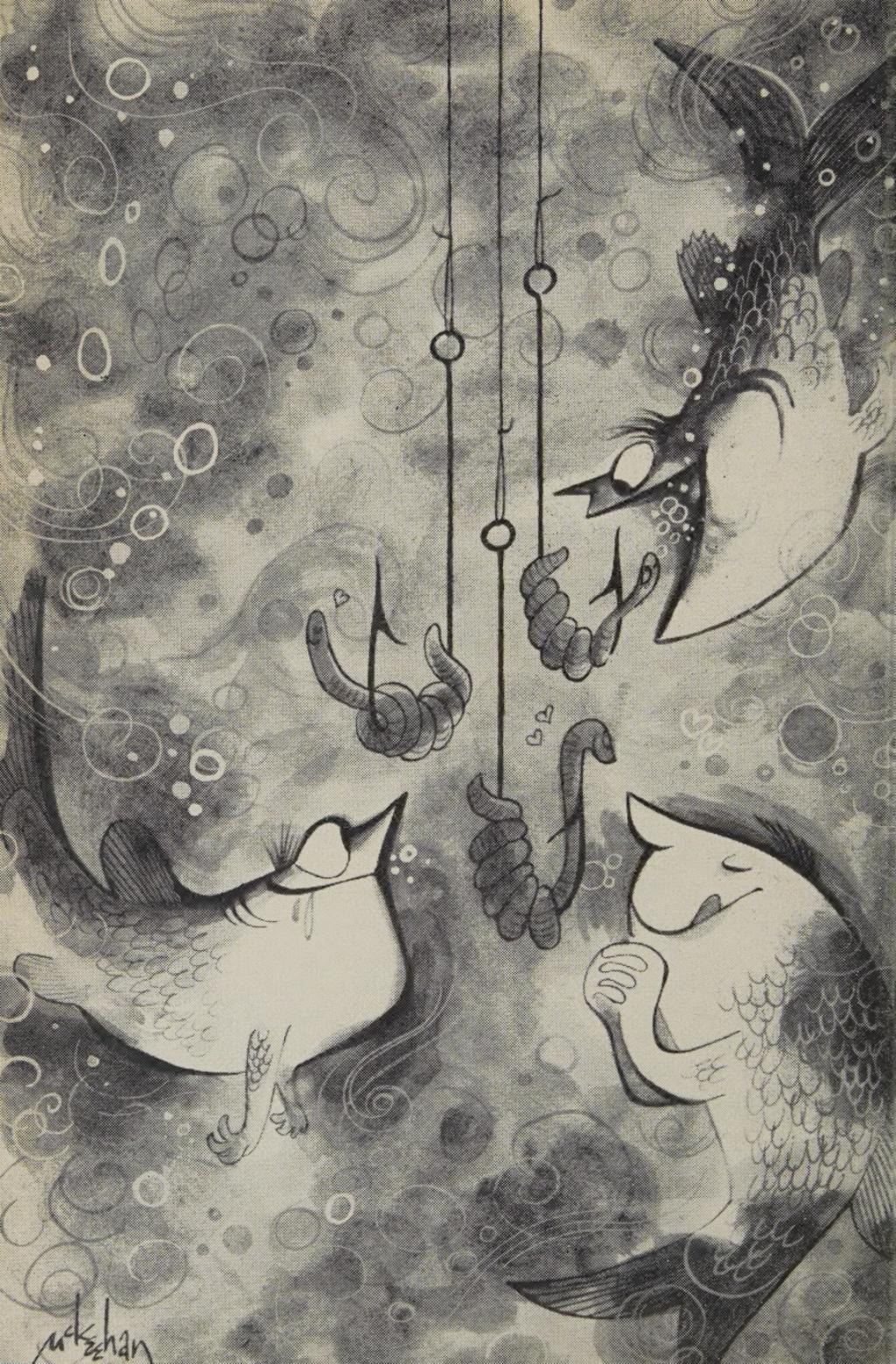
The fact that much of the mixing goes on outside the law would seem to be unfortunate. The colored mother and children in "illegitimate" unions have little or no protection. Too often this sort of mix-

ing is winked at or even indulged in by the more vociferous upholders of "racial purity."

Certainly two otherwise compatible persons who are genuinely in love have a right to marry regardless of race. Individuals marry—not races. No valid biological, moral or religious reasons can be cited against inter-racial marriage. Character, shared spiritual values, mutual respect and love, as in all unions, are the true bases for decision.

Sociology factors probably do make inter-racial marriages more hazardous. Nevertheless, some do succeed. The attitudes and practices of parents, relatives and friends, also of possible landlords and employers, are important factors to be seriously weighed. Family life cannot be lived entirely apart from and in defiance of the mores of the community, however irrational these may seem.

Therefore, consider well. ▼▼▼



nick zhan

Femmes do **DOMINATE** Fellows!

By **Leslie Conrad, Jr.**

CHECKED out of the grocery super market with several purchases. One buy was the February 4, 1958, issue of *Look* magazine. With the cover laying face up on the check-out counter, the cashier read out loudly the eye-snatching teaser on the cover: "HOW WOMEN DOMINATE MEN."

Immediately, she boldly blurted to the man just behind me—who happened to be the manager of the meat department, "Jim, have you read this article about women dominating men?"

"Naw!" was Jim's quick retort. That's a lot of bulloney!"

"You mean your wife doesn't dominate you?" was the cashier's immediate comeback.

"That's right! There's only one

who dominates our family—and she's not my wife; she's my teenage daughter." (But she's still a woman, or will be, I privately murmured to myself.)

It's true. *Women do dominate men. And young women—femmes to you—do dominate fellows!* (Stick with me and I'll prove my just-penned point.)

Where do you go on a date? If it's your first, second, third or any of the initial half-dozen get-togethers, the fellow invariably selects spots and entertainment and eats what the femme digs. And the closer he can come to scheduling and menuing items right down her bowling alley, the higher his stock rises; and that's what he's interested in: a gilt-edged security partner.



Femmes do dominate fellows!

Oh, admittedly, he's the program-planner, but he plans a mutually satisfactory program with her stamp of approval uppermost in mind.

Let's take a look at the steady daters. Who dominates there? It's the "little lady" again, providing, of course, that the fellow has latched onto a "real find." If he's merely marking time, he'll play the game his way; and if she's also a time-marker, she'll quickly let him wither on the vine when the right Sir Galahad stalls his steed in her stable.

But if she's "got the goods," he'll play the game, and play it according to her rules. Those rules include such taken-for-granted "understandings" as (we'll employ these directives in her hypothetically-worded language):

"Dateman, where you go, I do, too! — but consult me first, before you make any definite commitments for both of us!"

"And son, let me set the clock, for arrival and skedaddle hours!"

"And, need I remind you how often I expect you around—please stick to my suggestions, which I'm sure you have memorized."

"And, I'm choosy about my date-time doings; please consult me for guidance if you ever have any question-mark hesitations; in fact, on second thought, you'd better consult me anyway."

Mr. Conrad is executive secretary of the Luther League of America.

In short, *he's got to please her*. His coupled-future depends on it.

Furthermore, whether we like it or not, men, it is *she* who pops the question of marriage; if not always directly, at least, indirectly. It is *she* who lets it be known whether she's in the marriage-market. It is *she* who presides over the post-popping question period.

Often, it's a cut-and-dried case, even down to the matter of the ring or rings. (It's double-or-nothing now, you know!) Most couples have window-shopped, or inside-the-store-shopped, where fine stones are featured. Slyly she indicates what style would look best, parked between joints 2 and 3 on the fourth—some label it the third-finger of her left hand. And he'd better surprise her — ha! ha! HA! — with something in the dominant-one's idea of a ring, or peddle his platinumed plunger elsewhere. The only grounds for being forgiven is to bring out a larger sparkler than "they had been looking for" (which good sense and pocket cents discourages, thank goodness!)

Before passing up the subject of rings, it might as well be reported that she also knows exactly what style of wedding band will best grace her future spouse's ceremonial finger.

Marriage is the same serial—continued. Only the stage scenery has

been shifted. Once she's picked her husband, she picks out everything else—the furniture, the silverware, her clothes, of course; and, fellow, if you're not careful, she'll pick out *your* clothes, too, with such cannily-calculated remarks, long before purchase time, as "You'd look so good in an Esquire-special tweed!" Or: You really would rate the title of Handsome Ransom' if your next suit were tailor-cut just like the one Jerry Como wore on his last TV show."

And, man, mark my prediction: our next set of glad rags will fill

her prescription with pharmaceutical precision, providing you can locate such a suit at a haberdashery shop within a hundred miles of home.

In conclusion, I pop this question: But is there anything really objectionable to the femme dominating the fellow? If so, I haven't discovered it—yet!

There is a trite-type adage that goes something like this: "If you can't beat 'em, join 'em!"

Fellows, you can't beat 'em! You can be mighty happy, though, by joinin' 'em!



may we quote you?

The number of blasts that come from auto horns in a traffic jam is equal to the sum of squares at the wheels. (*Indiana Telephone News.*) . . . All of the genius of man has still not been able to launch the Star of Bethlehem in its orbit around the earth despite the fact that the method for doing so was clearly described 20 centuries ago. (*Ely Slotkin.*) . . . Alcoholism and race consciousness are two conspicuous sources of danger to western civilization. A mixture of atheism, materialism, socialism, and alcoholism have been the cause of the decline and decay of 19 out of 21 civilizations. (*Arnold Toynbee.*) . . . The person who knows everything has a lot to learn. (*Banking.*) . . . Scientists say none of the planets are fit to live on. It hardly seems fair to judge all of the others by this one of ours. (*P. K. Sideliner.*) . . . Everyone should own a really comfortable bed and a truly good pair of hoes, for he is in one or the other most of his life. (*Wisconsin Journal of Education.*)

In Akron, Ohio . . .

DR. TROUT

TRO

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Column Of The Day

Youth Can Live By This Social Code?

By CRAIG WILSON

Beacon Journal Religion Writer

A group of church young people have shaped up a social code for teen-agers.

They believe any boy or girl in his teens can live up to it and still enjoy dating and get along with those old fossils called "parents."

"Just because we are a church group, don't think we are a bunch of Puritans," said Carol Murphy, Buchtel High sophomore, one of 30 teen-agers in the Trinity Evangelical & Reformed Church Senior Youth Fellowship.

"We talked everything over and made up our own minds," she said.



HERE ARE some of the rules the Trinity teen-agers made for themselves. (They agree some of their members haven't lived up to the code in past, but are doing better now.)



Wilson

Kissing: "A goodnight kiss is for a certain boy at a certain time."

Drinking: "Don't drink!"

Driving: "Don't be a show-off!"

Family Cooperation: "Don't get the idea you cannot discuss important matters with your parents just because someone tells you he can't with his. . . ."



Courtesy Akron Beacon Journal

Discussing their social code are (left to right) Bob Meyer, Jim Grove, Judy Hurd, Kent Belcher, and Carol Murphy.

CITIZENS of Akron, O., like those in other major cities across the country, are accustomed to reading stories of juvenile crime in their local newspapers. But recently they read an article in the Akron *Beacon-Journal* which told of a social code of behavior for teenagers, and developed by teenagers. Thirty young people from Trinity Evangelical and Reformed Church had done the job.

"Just because we're a church

group, don't think we're a bunch of Puritans," said Carol Murphy, high school sophomore and one of Trinity's YFers. "We talked everything over and made up our own minds."

"The wraps were off on the discussions," added Bob Meyer, vice-president of the group. And President Jim Grove noted that attendance was up at meetings when the code was topic material.

Although the group admitted that the current rise in juvenile delin-



Ohio teens write social code

quency had a definite bearing on their formation of a social code, they credited another factor, too. Many teenagers don't get adequate social training at home and many don't understand the importance of getting along with their families. Trinity YFers admitted that they hadn't all lived up to the code in the past but planned to use it as their guide in future actions.

With the help of youth counselors, Mr. and Mrs. Malcolm Hendry, and director of religious education, Richard Howard, the young people assembled the results of their discussions into a document. Here it is:

Hours: Teenagers of senior high age should be home by 10:30 or 11:00 on weekdays if homework has been completed, sooner if work still remains. If there is time for "going out" and doing homework, fine. If homework requires all evening, it should be done.

On weekends the hour should be pre-determined according to the event. Parents should know approximately when the dance, show or event will end, what you probably will do afterwards (pizza, hamburgers, etc.) and about when to expect you. Approximately one hour after the event ends should be sufficient time. Teenagers should return home as soon as possible whether or not a specific time was set and not stay

out just to see how late an hour they can "get away with." *Be sure to call home in case of unforeseen delays!*

Driving: It is a responsibility and a privilege and should be treated as such. Teen-age drivers have the advantage of quick reactions, but the disadvantage of lack of experience and ability to anticipate other drivers' actions. Drivers should never participate in group singing or joking or showing off to the extent that it reduces their driving efficiency. As a general rule the driver should drive . . . period. Riders should not do anything to interfere with the driver or the general safety of the group. Be considerate of other drivers; be especially careful in residential areas where children might dart into the street. *Don't be a show-off!*

Driving and Drinking: Don't drink!

Family Cooperation: Discuss problems in family councils or informally as the need arises. Don't get the idea you can't discuss important matters with your parents just because someone tells you he can't with his. Try to understand your parents' point of view. Try to be understanding even if your parents don't understand you. This is Christianity! Be sure you are making your point clear and not just arguing blindly and emotionally. Most parents will listen to your good

reasons. Do you have a good reason for what you want to do?

Dating: It's up to us to prove how trustworthy we are and what good judgment we have. Pick a good crowd, but stand up for your beliefs if the crowd goes against them.

A goodnight kiss is for a certain boy at a special time and should not be considered as something cheap. Popularity does not come from heavy necking. Be sure to arrange transportation before a date and clear with your date to be certain that parents are agreeable to the method chosen. Hayrides should be planned so they don't become mere necking parties.

Young people should avoid showing affection at improper times, such as in public places. Good judgment in such matters comes by first thinking how your actions appear to others, especially to adults. Poor judgment in public displays of affection may suggest to others that your moral standards are low.

Necking: It is the girl's responsibility to know when to put on the "brakes." Girls should avoid acting coy or getting boys' emotions too

aroused. Reputations are at stake. Lives can be damaged. Both fellows and girls should know the facts and act with intelligence and with strong moral convictions.

Going Steady: No agreement here. At one extreme came arguments for "going steady" because it was "cheaper" and a more "dependable" arrangement. At the other extreme some felt "going steady" was "throwing away your youth" or that "playing the field" helped one know more people, offering a better opportunity to find a mate and to be better prepared for marriage because of the variety of experiences. Others shared opinions somewhere between the two extremes, recommending "going steady" for short periods. Definitely no general agreement on the subject. (About one-fourth of the teenagers in the group do "go steady" themselves.)

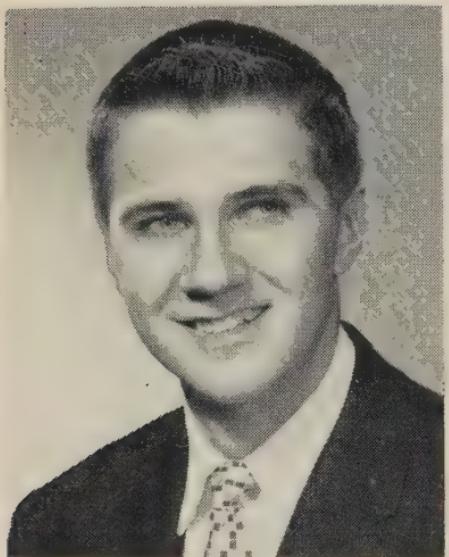
Smoking: The problem of smoking wasn't mentioned specifically in the code. But the group was polled informally and results indicated that girls and boys both prefer dates that do not smoke. Some of the teenagers, however, expressed a "don't care" opinion.



TWO PREXIES LOOK AHEAD

To Joint National Council Meetings
In New York City, June 20-27

John Graff . . .



“I AM often asked why I am *not* planning to be a minister,” says John Graff, retiring president of the National Council of the Pilgrim Fellowship. “My answer is that I am greatly interested in the rising continents of Asia and Africa, and more particularly in the race relations and tensions which mark our dealing with these people in international politics.”

“It is my hope,” John continues, “that when I have successfully come to know these areas and their culture and problems, I can find work with some agency which is seeking

John Faulstich . . .



“WHEN at 13 I joined my local Youth Fellowship there were just three of us who would come out to the meetings,” recalls John Faulstich, president of the National Youth Council (Evangelical and Reformed). “We had no adult help and we were in a pretty sad shape. Finally we became tired of asking, ‘What can we do?’ and we just started doing. In a few years we had a vital group that was really challenging to our entire congregation.”

This was only the beginning for John Faulstich. From his local ex-

top man in the Pilgrim Fellowship (Congregational Christian)

to bring about cooperation and understanding between us and these people. This does not, of course, rule out the church. My intent is to work at this as a Christian layman, whether within or outside the organized church."

John grew up in a local Congregational Christian church which had no Pilgrim Fellowship. But he had heard of PF and especially of the fun involved in going to a summer PF leadership camp. When he was 14, John and a friend sent in applications. "Since you had to be a local PF officer to attend," John re-

calls, "I voted my friend in as local proxy and he voted me in as vice president of a group that didn't exist."

That summer John was elected state crusade chairman and a delegate to the 1952 National Council meeting in Claremont, Calif. Following that, he was elected state vice president and then served two terms as president. At Yale in 1954, he was elected secretary to the PF National Council and two years later president, the office from which he's retiring. ►►

(Continued on page 19)

• proxy of the Youth Fellowship (Evangelical and Reformed)

perience, he became YF proxy on the local, regional, synod, and the national level. He attended retreats, workshops, rallies, and national conferences. He was a national youth caravaner in 1955, and also a synod caravaner. And he's been at UCYM meetings, too. Last summer as an ecumenical work camper, John was a psychiatric aide at Delaware State Hospital.

With such a church-related background, it seems natural for John to be planning to enter the ministry. But, although he was urged in his early teens to enter the ministry,

John says, "I wanted to do something—*anything* else! But *not* the ministry!"

"Slowly, but surely, however," John reports, "God spoke to me in many ways as I worked in the Church. This constituted what I feel is my calling to the ministry." ►►

John's family has long been active in Immanuel United Church of Christ (Evangelical and Reformed) in Hammond, Ind. His parents are both active in synod programs, and his father, a photo reproduction manager, was a delegate to the Unit-

(Continued on page 19)

Graff: "My greatest thrill has been to serve as president



John Graff and several other students lay out plans for religious emphasis week at South Dakota University.

Faulstich: "My biggest kicks around school have been the role



Decked out in beard, John Faulstich (left) plays Jason in a college theatre production of "Medea."

nal Council for two years."

"My greatest thrill has been to serve as president of the National Council," John says. "It has been a great joy to work with the wonderful people who are guiding our youth program and to share with hundreds of youth the fellowship which is ours."

In high school, John was a four-year letter winner in football. In college he played intramural football and basketball. His favorite pastimes are golf, hunting, and fishing. His home is Clark, S. Dak. His father is employed by the U. S. Department of Agriculture.

John has been serving during the

past year as minister of the Centerville (S. Dak.) Federated Church. But this is not new for John. "During my high school days," he relates, "I served part time as lay minister in two small churches near my home town."

This 22-year-old youth leader feels that "the youth program in church must never be just a club to join. It must be a study in churchmanship. We are seeking and finding new ways to include young people in all the activities of the church —its boards, programs, and worship. Even more important is the task of acquainting youth with the

d in theatre productions."

ing General Synod in Cleveland a year ago.

In high school John was graduated as valedictorian of his class and last week (June 1) he was graduated summa cum laude from Elmhurst College, Elmhurst, Ill. Both in high school and college, John was active in vocal music work, in speech and debate, and in student government and campus activities.

"My biggest kicks around school," John says concerning college life, "have been the roles I've played in three theatre productions."

John caused quite a stir on

campus when his red hair was dyed black for his role as an African minister in *Lost in the Stars*. "Seriously, though," John adds, "It was not easy to wipe off the make-up from *Lost in the Stars*. I couldn't help thinking that for Stephen Kumalo, whom I portrayed, the color of his skin played the major role in his tragedy."

"I guess that I'm a kind of a bookworm," John chides. "But majoring in English demands mountains of reading. I remember a two-week period in which I had to read both *War and Peace* and *Brothers*

Graff: Let's cross barriers of pride and ignorance

nature and importance of the world Church. It is my hope that youth will find in the spirit of oneness, which has guided us in forming the United Church of Christ, a realization of the power potential in Christ's Church united."

On June 2, John was graduated cum laude from South Dakota University where he has been majoring in history and international relations. Next fall he begins a teaching fellowship at Indiana University where he hopes to get an M.A. degree in international relations.

The next big event on John's

schedule are the joint National Council meetings of Pilgrim Fellowship and Youth Fellowship at Union Seminary, New York City, June 20-27. In summarizing his hopes for the June meetings, John Graff says, "I will be more than pleased if we do nothing more than cross the barriers of ignorance and denominational pride which have kept us apart in the past and recapture our faith in what we can do as disciples of Jesus Christ." ▼▼▼

The two Johns have worked hard in planning for the June meetings.

Faulstich: *The Church must transform men*

Karamazov—a total of 2300 pages.”

Commenting on his job as national YF prexy, John says, "When one is a national officer, he has a feeling that his feet are off the ground. This past year I've tried to plant my feet solidly by working with a PF group in a nearby community."

"I am a firm believer in United Church of Christ as a profound expression of the unity we have in Christ. I am deeply grateful to have been able to play a part in the merger on the youth level."

In looking forward to the joint

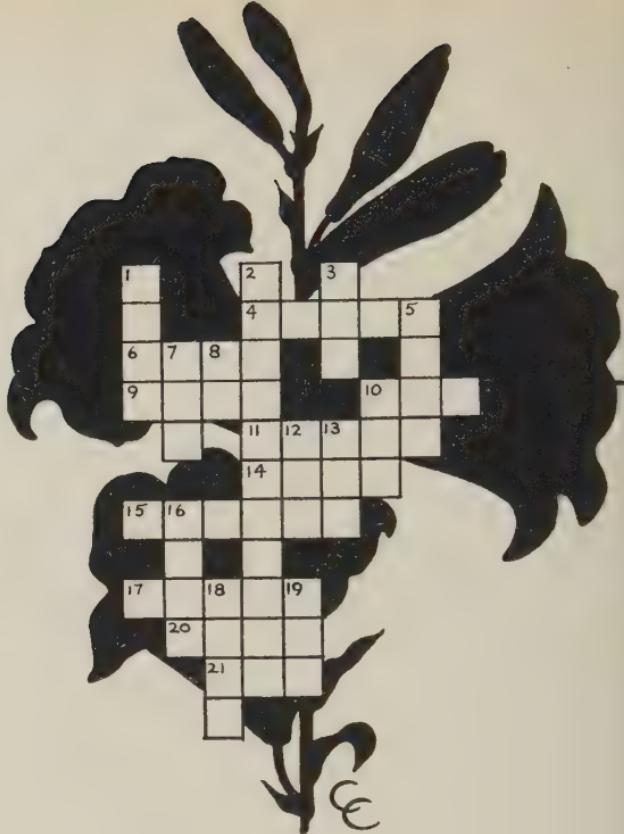
National Council meetings in New York City, June 20-27, John Faulstich says: "The Church must give people of today a loving fellowship, a group to which they can belong, in which they can feel secure. The Church must provide ways for men to express themselves creatively. The Church must transform men through the personality of Christ which renews men's minds; and perhaps nowhere is this as obvious as in New York City. That's why we come to New York City—to hear the cry of the world and see how the Church can and does respond." **▼▼▼**

THE PILGRIM



Bible Plants Puzzle

By Carol Conner



ACROSS

4. The kind of leaf the dove brought back to Noah
6. To wander
9. Many — palms grew in Palestine in Bible days
10. To inquire
11. A well-known vine mentioned throughout the Bible
14. ". . . and the desert shall rejoice and blossom as the —." (Isaiah 35:1)
15. Air inhaled and exhaled
17. A tall tree that covered the slopes of Lebanon in Bible times
20. To be foolishly fond
21. Guided

DOWN

1. "In the beginning was the —." (John 1:1)
2. Plant whose flowers and fruit served as models for ornaments on buildings and temple robes
3. The first plant mentioned by name in the Bible
5. Other
7. Tree on which Absalom was killed
8. Near to
10. To mimic
12. To decay
13. "he planteth an — and the rain doth nourish it." (Isaiah 44:14)
16. Plant put in Christ's hand by the soldiers who mocked him
18. To deal out in small bits
19. Sea the Israelites crossed, led by Moses

(Answers on page 30)

at work in the church . . .

Montana Youth "Stand Trial" in Defense of PF



By Edward A. Powers

THE GAVEL banged. "Order in the court," bellowed the judge.

The defense and prosecution attorneys shuffled their papers in preparation for a gruelling trial.

The scene was a recent Pilgrim Fellowship rally in Montana. The defendant was PF itself. Pilgrim Fellowship was on trial for its life. Arguments both pro and con were full of both emotion and logic. The jury after hearing evidence found PF worthy of continuing its life. In the process, PFers were reminded of what's important and vital in the Pilgrim Fellowship.

In recent meetings, many YFers and PFers have used a similar approach to find out what is really important and unique about Youth Fellowship and Pilgrim Fellowship.

"Suppose that somebody had the authority to say that there would not be any more PF or YF, on what grounds would you oppose this action?" they have been asked. The

evidence they have uncovered makes an impressive list:

1. It provides real good times
2. It develops Christian fellowship
3. It offers meaningful worship
4. It helps us help others
5. It stretches our vision
6. It works toward tolerance
7. It gives one a center of life
8. It helps one find life purpose
9. It gives one the chance to evaluate life goals, ideals, morals
10. Here youth problems can be worked out in fellowship
11. It helps one keep balance with the demands of God and the world
12. It gives opportunities for fellowship to those who need it
13. It develops leaders
14. It makes youth a vital part of the Church

These are only a few "witnesses for the defense" of PF-YF which young people have offered. How's your witness for the defense? ▼▼▼

Mr. Powers is Secretary for Young People's Work of the Division of Christian Education (Congregational Christian Churches).



Leaders of the square dance arrangements committee join hands before a poster picturing the Protestant Pavilion at Brussels in the background.

Square Dance for Protestant Pavilion

DO-SI-DO's and allemande lefts swung \$2000 into the fund for the Protestant Pavilion at the Brussels World's Fair recently. More than 1000 young people from Protestant churches in the Washington, D. C., area attended a massive square dance to raise that amount. Sponsored by the Young Adult Commission of the National Capital Area Council of Churches, the dance was the largest recreational event ever held under Protestant auspices in the vicinity. Three callers were in action to keep dancers whirling. Local radio and TV stars appeared during intermissions. Highlight of the evening was an international folk dancing exhibition performed by a group from a Washington Jewish organization. A "Circle of Faith" joined the participants in a closing prayer for the ecumenical witness in Brussels, led by Dr. Henry C. Koch, Evangelical and Reformed pastor and president of Washington's Council of Churches.





Paul Norton of WTOP-TV of Washington, addresses the gathering in the University of Maryland armory during a show at intermission time.



All photos by Seth Muse

Wearing a Tyrolean hat, Dr. Frederick E. Reissig (center), executive secretary of the area council of churches, joins three girls in watching a demonstration by a folk group dancing leader.



on this business of living

What is the effect of mature personality on a happy marriage?

EVERY young couple in love look forward to the joys of marriage. This hope is as natural as breathing. Millions of good homes around the world, even in these days of stress and anxiety, still do experience the inner peace of mind, courage and steady affection between people that characterizes a good marriage. Certainly young people have a right to want these same enriching and endearing experiences for themselves. They ought to look forward to happy marriages and families.

Have you ever wondered where the differences are between couples who manage to build truly happy marriages and those who miss the goal? Surely one cannot want to find happiness more than the other. Yet the careful studies that have been made of divorce point to definite personal causes, rather than to any of the vague "causes" that sometimes are blamed.

We really do not like to look at

our own faults and shortcomings. These psychological quirks in our personalities are apt to behave quite like an abscessed tooth when pressed on even lightly. We defend the quirks. All this is understandable enough, but the quirks can still be terrific hazards to really satisfying friendships and they can wreck a marriage.

Any thoughtful young person whose eyes and ears have been open to real-life situations knows very well that the most enduring marriages are based on more factors than the physical attraction, as important as this is. Yet scores of young people are growing up hugging all sorts of personality hazards to themselves, which if they don't change will wreck a marriage.

If you wonder about such a possibility for yourself, the following quiz (completed in next issue) will help you be more objective:

Answer each question by rating

Dr. John E. Crawford

- a clinical psychologist with special interest in youth and their problems
- a Fellow in the consulting division of the American Psychological Association

5. If you really believe that you rate 5 under the first question (*very pleasant and kindly*) simply write 5 in the box. If you think you're about 2 (closer to *very unpleasant*) write 2 before the question.

- 1. **Generally how good-natured are you?**
1—quite unpleasant and unkind
5—quite pleasant and kind
- 2. **How much do you care about your impression on others?**
1—very much
5—some, but not anxious about it
- 3. **How do you react to advice?**
1—very poorly, often feel defensive
5—quite well most of the time
- 4. **How jealous do you feel?**
1—often very jealous
5—rarely jealous
- 5. **How self-confident are you?**
1—not very confident
5—generally very confident
- 6. **How do you react to responsibility?**
1—skip most responsibility
5—like to have responsibility

This quiz will be completed in the next issue of YOUTH magazine.

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Copyright, 1958; Gospel Trumpet Co.

- “I think maybe I got on too many rivets . . . I can’t move!”

Australian Blames Church for Rock 'N Roll Fame

The popularity of rock 'n' roll music "reflects the failure of the Christian Church," said Dr. Alan Walker, speaking at a service in Sydney, Australia. He said that such music is an expression of frustrated youthful longings and should not be condemned. "Attempts should be made," Dr. Walker stated, "to interpret and channel modern musical trends to more worthy ends." Claiming that youth need a cause to live by and a hero to follow, Dr. Walker charged "Only a generation bereft of real heroes could turn to an Elvis Presley. It reflects the failure of the Christian Church. Youth will never turn to a Church which is negative, conventional and dull."

Trend Toward Reality in Protestant Story Papers

A trend away from fiction and to more articles that tell how real people solve their problems is taking place in Protestant story papers for young people. This was revealed by editors of youth publications attending a conference in Minneapolis recently. Reported Bruce Hilton, editor for the Evangelical United Brethren Church, "Young people like articles about persons in

the public eye whom they admire and which show that being a Christian doesn't mean being a 'sourpuss.'" Charles Lutz, editor of *One*, Lutheran youth publication, said that it is hard to find fiction that combines "sin and grace"—dealing both with the reality of life and with the Christian response to reality. Miss Rowena Ferguson, a Methodist editor of youth publications, reported that story papers are showing a marked improvement in typography, layout, and use of better journalistic techniques.

Illinois Teens Request Drag Strip for Racing

An auto club whose membership is mostly teenagers, has asked the Metropolitan Sanitary District of Greater Chicago to lease some of its land for construction of a drag strip. In a letter addressed to the district, the club's president of Joliet, Ill., said, "We are not just a group of kids with a big idea. We have the construction companies who will donate their time and materials to complete the project." He added that the club's activities include civil defense and rescue work and "almost everything a teenager does for enjoyment." The letter noted that city officials of Joliet had approved the plan.



Photo by KLM Royal Dutch Airlines

When the Frederick (Md.) County Christian Youth Council recently presented 20 calves to the government of Turkey, they insured the health of their gift by sending along a shipment of veterinary drugs given by Chas. Pfizer and Co. Beverly Hill (left), 17-year-old chairman of the Protestant youth group, talks with representatives of Heifer Project, Inc., and Pfizer laboratories.

New Office Set Up to Deal with Obscenity

A new office designed to combat mut and fraud operators using J. S. mails, has been established by Postmaster General Arthur E. Sumnerfield. Given broad powers to speed up prosecution of obscenity and fraud cases, was Charles Ablard, a 27-year-old attorney from Enid, Okla. Mr. Ablard was ordered to make "more vigorous use" of the mail impounding law approved by Congress in 1956. In addition Mr. Summerfield directed that continuances on hearings of

offenders should be cut down. Much stricter measures "should give us more effective means of dealing with smut purveyors," said Mr. Summerfield.

Features Religious "Breaks" Instead of Coffee Breaks

Religious "breaks" instead of coffee breaks will be a feature of the national convention of the Syrian Orthodox Youth Organization in July. The delegates will not drink coffee to relax during breaks, but instead they will listen to ten-minute informal talks by religious leaders.

Teen, Tips

"Turning Point" is the name of the new radio Pilgrimage series on ABC network on Sundays, 1:35-2:00 p. m. The new series will feature Quincy Howe, editor, educator, author, historian, ace news analyst and commentator. The world has reached a turning point in history and people need to get a clearer perspective of it. Through a series of 26 weekly conversations with experts in many fields, Mr. Howe hopes to lift up a concern for the expression of Christian faith in daily life and work, the right relation of individuals to God and neighbor.

* * *

"Your Family and You" is the topic of Dr. John Crawford's study group at the National Conference of Christian Education being held August 19-20 at Purdue University, Lafayette, Ind. This study group is only one of a number of special study groups aimed to appeal to and help teenagers. Other activities on the program are being planned for youth at this conference. Other key leaders will be attending. The newly-elected national officers of the Pilgrim Fellowship and Youth Fellowship will be at the Purdue conference. One of the evening speakers will be Senator Hubert H. Humphrey of Minnesota. About 5000

adults and young people who are active in the educational program of their local churches are expected to attend. Write now for application blanks and additional information to National Conference Committee, Room 215, 1505 Race Street, Philadelphia 2, Pa.

* * *

"Frontiers of Faith" on NBC-TV network has a change of time after June 15, when it will be seen from 5-5:30 p. m. (New York time).

* * *

Loretta Young's January 12 telecast about indecent literature entitled "The Accused," will be repeated on Sunday evening, June 29, at the request of various church groups. Urge your friends to see it. And if you like it, let your local television station know about it, and perhaps Loretta's sponsors, too. Let's show that church people can commend, as well as condemn. If we want to continue to have worthwhile programs on TV, we must learn to praise stations and sponsors for good shows, as well as caution them about questionable programs.

Answers to puzzle on page 22

ACROSS

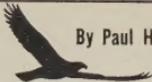
- 4. Olive
- 6. Roam
- 9. Date
- 10. Ask
- 11. Grape
- 14. Rose
- 15. Breath
- 17. Cedar
- 20. Dote
- 21. Led

DOWN

- 1. Word
- 2. Pomegranate
- 3. Fig
- 5. Else
- 7. Oak
- 8. At
- 10. Ape
- 12. Rot
- 13. Ash
- 16. Reed
- 18. Dole
- 19. Red

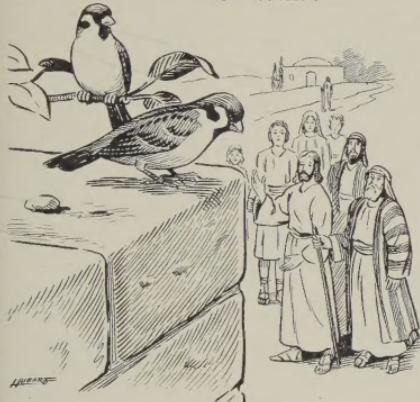
BIRD NOTES

from the Bible



By Paul Hubartt

"ARE NOT TWO SPARROWS SOLD FOR A FARTHING? AND ONE OF THEM SHALL NOT FALL ON THE GROUND WITHOUT YOUR FATHER."



"FEAR YE NOT THEREFORE, YE ARE OF MORE VALUE THAN MANY SPARROWS."

MATTHEW 10:29,31

GOD CREATED THE EARTH, THE SKY, AND EVERYTHING IN THEM. HE CARES FOR EVEN THE SMALLEST CREATURE IN THE WORLD, BUT MOST OF ALL, HE CARES FOR YOU!

The European Tree Sparrow

IS AS COMMON IN PALESTINE AS THE ENGLISH SPARROW IS IN AMERICA. THIS COULD BE THE VERY SPECIES THAT JESUS REFERRED TO.



A ROMAN FARTHING WAS A BRASS COIN, WORTH ABOUT THREE-EIGHTHS OF A CENT. A HALF OF A FARTHING WAS CALLED A "MITE."

5 SPARROWS
FOR $\frac{3}{4}$ OF A CENT
OR
TWO FARSHINGS!

THE MARKET VALUE OF A SPARROW WAS ALMOST NOTHING, ACCORDING TO LUKE 12:6.



The Dove,

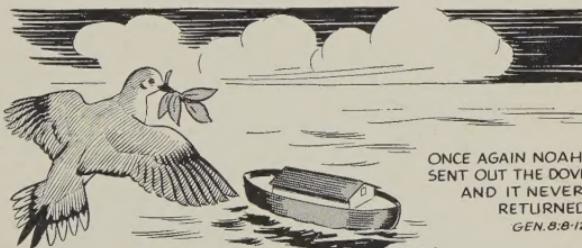
SYMBOL OF PEACE IN ANY LANGUAGE...

NOAH USED THE DOVE AS A COURIER TO BRING HIM NEWS OF THE ABATING FLOOD. ITS FIRST FLIGHT WAS NOT SUCCESSFUL, BUT THE SECOND TIME THE BIRD RETURNED WITH AN OLIVE LEAF AS EVIDENCE THAT IT HAD FOUND SOME DRY LAND.

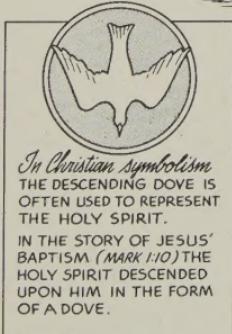


THE DOVE IS OFTEN REFERRED TO IN THE BIBLE AS AN EXAMPLE OF LOVE, BEAUTY, QUIETNESS, REST, ETC. IT DOES NOT FIGHT BACK WITH WINGS AND TALONS WHEN ATTACKED BY ENEMIES, BUT SIMPLY ATTEMPTS TO FLY AWAY.

THE TURTLEDOVE OF PALESTINE IS SIMILAR TO OUR MOURNING DOVE BUT IS DISTINGUISHED BY A DAINTY, BLACK COLLAR.



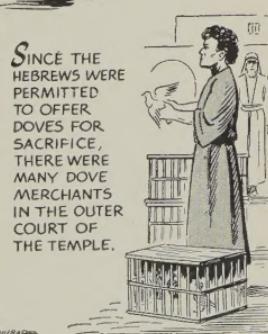
ONCE AGAIN NOAH SENT OUT THE DOVE AND IT NEVER RETURNED
GEN. 8:8-12



In Christian symbolism the descending dove is often used to represent the HOLY SPIRIT.

IN THE STORY OF JESUS' BAPTISM (MARK 1:10) THE HOLY SPIRIT DESCENDED UPON HIM IN THE FORM OF A DOVE.

SINCE THE HEBREWS WERE PERMITTED TO OFFER DOVES FOR SACRIFICE, THERE WERE MANY DOVE MERCHANTS IN THE OUTER COURT OF THE TEMPLE.





**For thou, O Lord, art my hope,
my trust, O Lord, from my youth.**
--Psalm 71: 5.